THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." BOOK OF MORMON, 1 NEPHI 10: 19.

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CHRIST WILL COME AGAIN*

PRESIDENT ANTHONY W. IVINS

THE BIRTH OF CHRIST our Lord, announced as it was by a messenger sent from the presence of God and heralded by heavenly music, and the divine message of peace which He bore to the people of the world, was the greatest event that had occurred since the beginning of time. It was a night distinct from all other nights. The birth of Christ was more than an incident; it was an epoch in the history of the world to which prophets had looked forward, of which poets had sung, and in which angels joined their voices with mortals in songs of praise to God. It was the day decreed and foreordained by our Father in heaven, when He would manifest Himself to His children here upon earth in the person of His Only Begotten Son.

Whether or not the day that we celebrate is the correct date of the birth of Christ our Lord, we do not know, and it matters little, if we commemorate it in the true spirit of the Master, as Christian people throughout the world do.

Christ came to earth to teach to us the mystery of human life, first, that we might know the Father, as He is, for He bore witness that whosoever had seen Him had seen the Father, for He declared that He was in the exact image of His person. He came to teach us the character of God, by example as well as by precept, and to point out the path in which we should walk if we are to be led back into His presence, a path so straight and narrow,

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., Christmas Day, December 25th, 1927.

but nevertheless easy to follow, if men are only willing—a path that few of us, clothed upon as we are in mortality, and obsessed with the carnal desires and selfish ambitions of men, follow as we should.

He taught us the doctrine of humility, and exemplified it by stooping to wash the feet of His disciples, for He said: Whoever would be greatest among you must be the least. Whoever would be a master must also be a servant.

ONE GREAT COMMANDMENT

He pronounced blessings upon the humble in spirit. They, He said, would have a place in His kingdom—the meek, the merciful, the peace-makers, those who return good for evil, rather than return evil. He warned us to beware of pride and personal ambition, or hypocrisy, flattery and worldly praise, declaring these to be agents by which the tempter leads us away from God. He warned us to be slow to judge others, for with the same judgment that we judge, so shall we be judged. His moral teaching was summed up in the one great commandment: We are to love and serve the Lord with all our hearts, with all our strength, and to do to other people as we would have others do to us.

HE BROKE THE BANDS OF DEATH

The moral teaching that He brought to earth was not the most important part of His mission. Through transgression man had fallen and had become subject to death, from which there was no human power that could redeem him. That this condition should not be forever in force, the Redeemer came, and by the divine power with which the Father had endowed Him, broke the bands of death, became the first fruits of the resurrection, took from the grave its victory, and released all men from the decree to which the whole human family was subjected, in the resurrection that is to come. His crucifixion appeared to those who followed after Him to have resulted in the failure of His mission. They had followed Him largely by sight, because of His accomplishments, because of the things that He did; and it was thought even by His own disciples that His mission had failed. But when that Easter morning came, and women went to the tomb in which His body had been laid, and discovered that it was not there; when He appeared to His disciples, talked to them, instructed them, bore witness to them that He was their crucified and resurrected Lord, doubt left their minds and they continued devoted and faithful in preaching the doctrine that He had advocated, to the end of their lives.

His birth, heralded by music and angelic visitation, was in direct contrast to His crucifixion. Darkness pervaded the earth; the rocks were rent; all nature groaned and was in travail—an ominous suggestion of that which was to come to the people of

the world because they had rejected Him who came with a message of peace—and the world has suffered until the present time, as all who are familiar with its history can bear record.

For a long period after His death Christianity was unpopular. His disciples were put to death; the Saints were persecuted. No tongue will ever tell, no pen can write the story of their suffering because of their faith. But as time passed and thoughtful men studied the story of His life, Christianity was accepted, and it has been from that time until the present the dominant factor in stabilizing the development and progress of the world.

THE SIGN OF THE SON OF MAN

My brethren and sisters, just as He was born in Bethlehem of Judea, just as His birth had been foretold, just as His death by crucifixion had been declared by the prophets, so have they declared, so has He himself declared, that He will come again. Of this we bear witness to the world, that the death of Christ upon the cross did not end His ministry as it applies to the people of the world. Read the twenty-fourth chapter of Matthew, which tells us that in latter days when calamity would come to the world, when there would be wars and rumours of wars, when there would be earthquakes in divers places, when the hearts of men would fail them with fear, then, He said, shall the sign of the Son of Man appear in the heavens, and all nations shall see Him coming in the clouds of heaven, not a meek and lowly lamb, not to be persecuted, spat upon and crucified, but to reign as King of kings and Lord of lords upon the earth, which is His, because He won it and redeemed it with His own blood. We bear this witness to the world. This time is near; it is now knocking at our door. It will come through Christ our Lord. The resurrection will be effected; the graves will give up the dead who are in them, and all men will stand before God to be judged according to the deeds done in the body. This is the message which the restored Gospel brings to the people of the world, and we bear witness of it, through Jesus Christ. Amen.

"THE PRAYER OF FAITH SHALL SAVE THE SICK"*

ELDER J. GOLDEN KIMBALL

OF THE FIRST COUNCIL OF SEVENTY

BRETHREN, I confess to you that I have been among this people for a considerable length of time, and have tried to fill my appointments as best I could. I have traveled among the people from

*From an address delivered at the third session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 8th, 1927.

Canada to Mexico, but I have never in all my labours felt the thrill and the flame of the Holy Spirit like I did when I was on my mission. It has been strange to me that I have not been able to reach the hearts, to reach the humility, the childlike simplicity, the perfect faith in God that I enjoyed in the Southern States, as an ignorant Elder, perhaps, and with very little information. Yet I traveled without purse or scrip absolutely, and I had such perfect confidence that I never doubted but that I would be cared for.

Now, I want to say to you that a while back I was ill, two or three weeks, with what they call the "flu." At that time I wondered if I had exaggerated my experiences in the South, so I hunted up my diaries, which I had not read for forty years, and I discovered that I had told the truth. The record is as correct as the record of the Bible, and I was astonished how God blessed me and how I enjoyed His Spirit and the manifestations and testimonies that were given to me. Let me call your attention to an incident. It happened away down in Alabama. That was at a time in the ninety's when I presided over the Southern States Mission.

A MISSIONARY INCIDENT

The Elders had been asked to assemble themselves together. They were labouring in that low, marshy, malarial district that was scarcely safe for a human being to live in, and they came straggling in suffering with malaria, rather low-spirited, because they had been traveling without purse or scrip through that section of the country. We assembled to hold a conference. After the conference was over, two days, we were to hold a Priesthood meeting. We had no place to meet in those days except in the woods, but I had instructed the Elders to clean some place off in the woods, a circle, where we could meet together and hold our Priesthood meeting. On that occasion there was a young man whose mother was a remarkable woman, a Latter-day Saint. The father had left the Church years and years before. He opposed the boy; he stood out against him; he refused to assist him, but the mother's faith and the faith of the young man who was in that conference did not fail. I don't know what his trouble was, but one of his legs was as large as my body, and it looked like a great piece of raw meat. It looked like it would burst. The people there did the best they could for him. He had no physician. We did not know what a physician was in the South, in my day. There may have been physicians there, but I never happened to meet any. So on this occasion I said to this Elder: "Well, you will have to stay here with the people. You can't go up there." "Why," he said, "Brother Kimball, I have been dreaming about this, and I have been talking about it. It will ruin my whole mission unless I can be at that Priesthood

meeting." "Well," I said, "if you feel that way, two of the Elders will carry you up there, one mile." We went there in order to get away, to a place where we would be secluded, and when we got into the woods in that little circle and sat down, as best we could, I looked those Elders over. I was not very well myself, but I said: "Brethren, what are you preaching?"

"We are preaching the Gospel of Jesus Christ."

"Are you telling these people that you have the power and authority, through faith, to heal the sick?"

They said: "Yes."

"Well, then, why don't you believe it?"

SERVANTS OF THE LORD HEALED

This young man spoke up and he said: "I believe it!" He sat down on a stump and the Elders gathered around him. He was anointed and I administered to him, and he was healed right in their presence. It was quite a shock; and every other Elder that was sick was administered to, and they were all healed. We went out of that Priesthood meeting and the Elders received their appointments, and there was a joy and a happiness that cannot be described. The people gathered around, and the Elders, before their departure, got down and they cried. Those Elders, many of them, had never seen one another until they assembled in that conference, and "such love," those people said, "we have never known." My brethren and sisters, I realize that we at home are carried away in many instances with material things. It is spiritual first, and then temporal. My experience of late has been such, unfortunately, that I have had to hark back to find testimonies of the great healing power of God.

I will tell you a story and then I shall stop. I received a telephone message some time ago, I think a year ago, may be, that I had some relatives in the hospital. They wanted me to hurry up there and administer to them. They were two sisters. They were married, and they were not city people, and, by the way, their father and mother were good Latter-day Saints, and these young girls had been taught and they had been active, but they were not healed, so they came to the hospital. When I arrived I found one of them in one room, and she had been operated upon, and was getting along very nicely. The other sister wanted me to bless her before she was operated upon. I asked her how much she was paying for her room. She told me. "And how much are you paying the doctor?"

"Three hundred dollars."

"Well, haven't you got confidence in him? He is charging you enough. Why don't you trust him?"

"Well," she said, "Uncle Golden, I have been administered to, but I was not healed, and I felt forced to come to the doctor."

I said: "I am a little jealous for God, and if I bless you, and you

are healed, who is going to get the credit? If the doctor gets all the money and all the credit, and God heals you, I don't think that fair."

So I blessed her as best I knew how, and I blessed the doctor. I made a full anointing and blessed the nurse, and asked God that His Spirit would be there and that the patient's life would be spared. I realize that hospitals, physicians, and surgeons do wonderful things, and that faith without works is dead.

THE FAITHFUL ARE CARED FOR

I want to bear testimony to you, and I know it—I don't think it; I don't imagine it—I have seen God heal the sick. I know it isn't in me, but I know that where there is faith there is nothing impossible, and these young Elders who are sent out now—it may not be wisdom to send them out as we went, but when we were in the South God had to take care of us, whether it was stormy or sunshine, as we had no choice—I know the Lord can take care of them and us, and will if we have faith.

I was in the South three years, presiding over the mission, under the greatest hardships; and the greatest difficulties I have ever endured in all my life were experienced in the missionary field, yet I have had the greatest joy and the greatest peace and happiness. During my three years of presidency there was only one Elder who died. Elias S. Kimball presided over the mission for seven years, and he had seventeen hundred fifty Elders under his presidency, and only two died. When the Spanish-American war was on, there were at Chickamauga Park, Tennessee, forty thousand of the finest young men of America, and they were looked after, and yet they died by the hundreds. Don't tell me that God cannot take care of His servants if they will have faith.

I know this work is true. I pray God always to help me to sustain the work, to uphold the hands of the Priesthood, and to overlook my weaknesses and help me to finish and complete my mission here upon the earth. I have no fear of the hereafter. I am not afraid of God. I know God is a God of love, a Father who will look after you, if you will trust Him. I sustain this work; I sustain the brethren; I sustain all those who labour for God and His cause. All of this I humbly pray for, in the name of Jesus Christ. Amen.

THE DISTRICT PRESIDENTS' CONFERENCE

An occasion of rejoicing, of testimony bearing, of exchanging ideas, of receiving and giving instructions, and of discussing the needs and problems of the British Mission, was the recent District Presidents' Conference, which convened at European Mission headquarters, 295 Edge Lane, Liverpool, at 7 p.m., Mon-

day, January 16th, in response to a call sent out by the Mission President. The convention continued throughout Tuesday and Wednesday, and until noon on Thursday, comprising seven sessions in all.

Those in attendance at the conference included President John A. Widtsoe, of the European Mission as a whole and of the British Mission specifically; his wife, Sister Leah D. Widtsoe, President of European Mission Relief Societies; Elder Seth W. Pixton, Secretary and Treasurer of the European Mission; Elder Ralph V. Chisholm, Assistant Secretary; Elder Richard L. Evans, Associate Editor of the *Millennial Star*; and the following Presidents of Districts in the British Mission: Birmingham, Heber J. Matkin; Bristol, Alma C. Tranter; Hull, Richard D. Hooper; Leeds, Elmer O. Zollinger; Liverpool, David M. Kennedy; London, Clinton L. Mills; Manchester, Kenneth A. Nielson; Newcastle, Orson H. Berrett; Norwich, Alexander J. Bryan; Nottingham, Waldo L. Osmond; Scottish, William Cooke; Sheffield, Cecil B. Kenner; Ulster, Kendall D. Garff; Welsh, Nathaniel E. Parry. President Benjamin R. Birchall of the Free State District was excused. There were present also five Traveling Elders on special assignment.

All sessions of the conference were held in the meeting room at Durham House, and were devoted to open discussion and to receiving instruction from the Mission President. The Mission, considered as a whole, the District President, the Traveling Elder, the church member, the investigator, the Priesthood, the auxiliary organizations—all of these and many other related and miscellaneous topics were treated from many different viewpoints. Valuable suggestions, ideas and methods of work were brought out; questions on practice, procedure, duties, authority, and relationship of component parts to the whole organization were considered, and the peculiar needs and problems of the British Mission were clearly shown. No detailed account will be attempted here; the decisions reached and the facts set forth will be utilized to best advantage as the needs and opportunities require and permit.

A paramount purpose guided, controlled and modified the proceedings of the entire conference—that of advancing this latter-day work of the Lord. Outstanding among the subjects treated were: Finding the investigator, teaching him, converting him and taking care of him after conversion; also, keeping missionaries and members active and seeking counsel of the Lord in all things, for it is His work in which we are engaged.

(*Continued on page 61*)

THERE is no lack of good maxims in the world; all we need is to apply them.—PASCAL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 26, 1928

EDITORIAL

BRITISH FAIR PLAY

A WOMAN of legal age, into whose hands the literature of the Latter-day Saints had fallen, became converted to the truth of the claims and doctrines of the Church of Jesus Christ of Latter-day Saints. A few days ago she was baptized in the sea, several persons witnessing the sacred ordinance. Much fair newspaper publicity was given the event. One newspaper, however, added to the news item a comment, based upon misinformation, which misrepresented the character of the Church and its members. When attention was called to the errors in the statement, the journal made immediate amends by publishing the subjoined correction:

A MORMON FOOTNOTE

COMMENTING upon a Mormon baptism at Dawlish Warren, we referred to the popular impression, still prevailing, that Mormonism is synonymous with polygamy, that the key to the arch of that religion is the sealing of many women as wives of the Elders. As a matter of fact, polygamy has been contrary to the Statutes of the Church for more than a generation, and, of course, is forbidden by State law. Even when it was recognized, not more than two per cent. of the Church members had more than one wife. Naturally, the plurality of wives amongst the Pioneers who founded the Mormon State in Utah, gave rise to the belief that immorality and general loose living was rife. It was never that. Apart from the peculiar matrimonial views that formerly obtained, members of the Mormon Church were hard-working, thrifty, public-spirited people. To-day they retain these excellent characteristics, and they are in truth a deeply religious people, although their creed may be unorthodox. It is only fair that this should be said.

This incident illustrates the spirit of fair play, characteristic everywhere of the British people. The Latter-day Saints desire to be painted no better and no worse than they really are. The above "footnote" states the truth with respect to a people which unfortunately has suffered much from baseless and often senseless prejudice; and much more could be said in their favour.

To the *Express and Echo* of Exeter we tender our sincere appreciation for this evidence of British fair play and clean journalism.—W.

EVIDENCES FOR THE BOOK OF MORMON

The Book of Mormon was first published in 1830. Since then it has been subjected to constant and severe scrutiny by friend and foe. Out of such studies the validity of the Book has become more firmly established.

Objections to it raised by early unfriendly critics have not been sustained; instead, its power to help humanity has been demonstrated.

The events connected with the coming forth of the Book of Mormon have resulted in a large and prosperous people who are serving the world well, and in a philosophy of life unequalled for comprehensiveness and usefulness. Honest searchers, who can not believe its divine origin, admit frankly that they stand before the Book in perplexity, for it cannot be explained in ordinary human terms. Those who believe it to be a divine record have found that it possesses power to exalt the human soul and to enrich human existence.

Evidences for the divine authenticity of the Book of Mormon are increasing. The most important come from the Book itself. The study of the Book brings the conviction that the inspiration of God must have moved upon those who wrote it. But, external evidences have also accumulated, until one needs but to dip into the knowledge of the day to find proof that the Book of Mormon is a true history of peoples who at one time lived upon the American Continent.

Elder J. M. Sjodahl, well-known to the British Saints as a former Associate Editor of the *Millennial Star*, a man of profound scholarship and deep devotion to the cause of truth, has just published a volume entitled *An Introduction to the Study of the Book of Mormon*, in which he has brought together and analyzed, with keen and cogent reasoning, many of the evidences for the divine authenticity of the Book of Mormon. This book presents many new points of view, for Elder Sjodahl, learned in many fields, has been able to enter departments of knowledge closed to the ordinary student. He has drawn upon history, linguistics, archæology, prophecy and doctrine, to marshal a host of witnesses for the divinity of the Book of Mormon, which becomes overwhelming as the argument develops. It is quite impossible to summarize in a few words the contents of this extraordinarily well-written volume. It is thought-provoking and testimony-strengthening.

At the end of the volume the author bears his own testimony in the following words:

The Book of Mormon Needed: A radical change has come to the religious world during the last century, affecting both doctrine and practice. The idea of the authority of God, as set forth by revelation, has been laid aside as obsolete. The Bible, as an infallible source of truth, has been

discarded, and thereby the entire foundation of the Reformation has been blown up, as by dynamite. The defenders of the Bible were, in their timidity, first driven to the position that the Bible was unreliable when dealing with subjects belonging to geology, biology, ethnology, astronomy and history, but infallible on matters relating to ethics and religion. But criticism did not confine itself to that which pertains to the sciences. It soon attacked the moral precepts of the Bible as impossible, or impractical. Then the defenders retreated and suggested that the Bible is not Christianity, and that whatever may be said against the Bible, does not concern Christianity. And this Christianity without revelation and divine authority, without the word of God as the final arbiter between truth and error, is now being lauded to the skies by many modern theologians, and their followers who do not know what their leaders are talking about.

. . . . .

But far above the din of modern Babel, the effulgence of celestial glory broke through the clouds and illuminated the earth, and in the light a heavenly messenger appeared who proclaimed the everlasting Gospel, which neither the criticism nor the skepticism nor the atheism of apostate ages can touch, because the Lord has had it in safe keeping specially for this age. Now, it is needed for the salvation of man, just as the New Testament was needed at the close of the Mosaic dispensation. And this glorious, everlasting Gospel was ushered in by the angel who, in pursuance of his divine commission, gave the Prophet Joseph Smith charge of the venerable record, for publication to the world. And the substance of this message is: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water."

We congratulate Elder Sjodahl and the Church upon the production of this most valuable contribution to the literature of the Book of Mormon, and express the hope that it may be widely read by the members of the Church, both at home and abroad.—W.

THANK GOD FOR THE MIGHT OF IT!

As I write, seated before me are more than a score of men, the youngest of whom has barely reached his majority, the oldest of whom is grey-haired and well past the half century mark. By previous inquiry I learned that they or their parents or grandparents came from more than half the countries of Northern Europe.

Judged by some standards, it would be difficult to find a more widely differing group of individuals gathered together. There are young men and old; married men and single; they have come from varied pursuits of life. Among their number are farmers, mechanics, business men, college students, engineers, stock-raisers and professional men. From four to thirty months ago they were engaged in those occupations.

Each of these men is between six and seven thousand miles away from home; they left voluntarily; without exception they have received no pecuniary wage for their services here, and, what is more strange, they have paid their own living expenses and have devoted their time and talents to labours ofttimes arduous.

Another thing about them—as I look into their faces I see clear and steady eyes. I have heard them speak—they are happy and enthusiastic; they express good thoughts well. I have clasped the hand of each—they have firm, strong grips.

Who are they? What brought them together? What is their work? Why do they pursue it?

These men are "Mormon" missionaries, so-called. The Gospel of Jesus Christ brought them together; some were the first of their families to join the Church of Jesus Christ; others represent two, three and four generations in the Church. Their work is to proclaim repentance to all the world, to proclaim the restored Gospel of the Master, the plan of life and salvation. They pursue their work diligently because they have burning testimonies within them of the truth of the message they bear—because the Spirit of the Lord is with them.

As I look upon these men and reflect upon these things I am led silently to exclaim with reverent exultation: Thank God for such men! Thank God for the might of His latter-day work!

RICHARD L. EVANS

SUBSTITUTES—MATERIAL AND SPIRITUAL

IN RECENT YEARS there have been placed upon the goods market of the world almost innumerable substitutes. They have enjoyed varying degrees of success. Commodities that were formerly thought to be indispensable have been easily and advantageously displaced. On the other hand, certain basic and staple materials have proved themselves to be vitally necessary, and these no substitutes have been able to supplant. Some have endured because of excelling qualities; others have failed because of inferiority.

What is true of the material market also holds good for the intellectual, scientific and spiritual markets of the world. Within the last century many truths have supplanted error and half truths. On the other hand, many misconceptions and false doctrines have tried and are trying to take the place of eternal truths. Attempts have been made to substitute the letter of the law for the spirit, cynical unbelief for abiding faith, pseudo-science for true wisdom and learning, the hypotheses of men for the laws of God, and atheism for the exalted conception of the Eternal Father.

In other ways, too, religions and social welfare gatherings not having essential properties have bid for popularity on the

ecclesiastical market. The order of affairs that obtains in this connection was recently expressed by Bishop Charles Fiske of the Protestant Episcopal Diocese of Central New York; the Bishop is quoted in part in the *Literary Digest* as follows:

> There are now so many conventions, conferences, discussion groups, commissions, and uplift gatherings of every sort, that any one of us may have a perfectly grand time traveling about and attending conferences designed to show what should be done and foregathering with those who are so busy learning what to do that they have little time to do what awaits their zeal and knowledge. In my own church I find it expected of me that I shall attend over fifty different ecclesiastical gatherings each year, and the number could easily be increased were it not for perpetual vigilance on my part.
>
> Second, there come more than occasional doubts as to the character of much of our welfare work. It has been commercialized and professionalized to such an extent that a special kind of appeal is now made for its support—an appeal to pride of patronage from wealth, and often to fears of radicalism as well—and one begins also to feel that much of the work is an excuse for substituting opportunities of action for the difficulty of real thought and conviction.
>
> . . . .
>
> Sometimes, indeed, one wonders whether the social movement and the uplift in general have not become, among Protestants, a substitute for devotion; worse than that, a substitute for real religion.

This is an unusual and candid statement to come from one in such a position. Conferences of the Latter-day Saints are of frequent occurrence, and from them come timely instructions and renewed enthusiasm and zeal for the work, but to allow these conventions to take the place of actual work in the field would be to thwart the purpose for which they are held. Charity and welfare work, traveling and resident ministry—all are carried on without wage in the Church of Jesus Christ and are pushed forward by the workers coming together in conference gatherings where the Spirit of the Lord guides and directs. In this Church, gatherings are supplements, aids, but not substitutes. That attending conventions, discussing problems and catering to wealth, as substitutes for real, vital work, are allowed to enjoy even a passing measure of recognition and success in the world may be attributed largely to one common and serious error—religion is thought of as a thing apart from daily living, while in reality true religion embodies eternal principles to be applied in life. The words of James are still of effect:

> Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

In other words, conventions, by-laws, church-going and good behaviour on special days are not the most important considerations. True religion is a life to be lived. And "to keep himself

unspotted from the world" includes keeping free from the world's sins of omission and commission. For this there is no substitute.

But the prospects are brighter than these facts would lead one to believe. False doctrines, man-made creeds, erroneous conceptions—these are merely transitory; they cannot endure. The same economic principle applies on the spiritual market as on the material market. To permanently establish itself and displace its predecessor a product, a doctrine, a principle must be superior; it must have excelling properties, and, in the case of the spiritual, it must be eternal and embodied within the Gospel of Jesus Christ. Ultimately truth will be firmly established universally, and until that time it is part of our task to hold fast that which is good and keep ourselves free from the inferior substitutes of the world.

RICHARD L. EVANS

THE DISTRICT PRESIDENTS' CONFERENCE

(*Concluded from page 55*)

Reports by the District Presidents revealed that in the British Mission is a body of missionaries and members enthusiastically engaged in the work of the Lord; that in spite of many handicaps the work is steadily going on; that the Traveling Elders and resident members are united and working in harmony; that new inquirers are continually becoming convinced of the truth, and are joining the Church of Jesus Christ by complying with the ordinances laid down by the Master, administered at the hands of His authorized servants; that the splendid corps of workers in the British Isles feel well in the work, have a testimony of the Gospel as it has been restored in this latter day through the instrumentality of the Prophet Joseph Smith, and know that Jesus was and is the Christ, the Only Begotten Son of the Father in the flesh, that Joseph Smith was a prophet of God and that President Heber J. Grant is likewise inspired of the Lord commensurate with the needs of His Church and people in this day.

Emphasis was placed by President Widtsoe upon keeping in touch with present-day problems and showing to the people how the Gospel can readily solve each of them. Utilizing to the fullest possible extent, in preaching the Gospel, modern conveniences, services and inventions was also strongly encouraged. These include the radio, improved printing, means of rapid transportation and many others. It was shown that even though this century differs greatly from the century of Joseph Smith, present world conditions and needs were foreshadowed by the Prophet, many of them a hundred years in advance of their time, and remedies were advocated before many of the problems arose. That the Gospel applies to all men in all ages, and that ample provision

has been made for all difficulties, in the wisdom of the Lord, was also set forth.

Parting instructions, an inspiring address by the Mission President and a closing word from each one in attendance occupied the time of the final session on Thursday morning. Fervent, earnest testimonies were borne; interesting experiences were related, and heartfelt expressions of appreciation were voiced for the privilege of attending such a gathering, for the instruction of great worth, and the spiritual nourishment there received, and for the associations enjoyed. The Spirit of the Lord was felt throughout the meetings, and the District Presidents' Conference adjourned with renewed enthusiasm and determination for the work of the Lord in evidence.

BOOK OF MORMON STUDIES*

Mental and Spiritual Harmony: The Prophet now undertook in earnestness the fulfilment of the important mission that had been entrusted to him. The work required the utmost concentration of his faculties as well as the most complete inner spiritual harmony.

Though he was in possession of the sacred instruments of translation he still had to use all his intelligence to translate correctly the engravings. There were times when his mind or his spirit was not in perfect concord with the sacred purpose of his mission, and at those times the power of translation left him completely. Nothing but humble prayer could restore to him this power. When he was spiritually in tune again he could proceed with his work.

Difficulties: "Having obtained the records, Joseph found that a very laborious undertaking was before him—that of translating them. His main difficulty lay, not so much in his lack of knowledge of the language in which they were written—God supplied that deficiency—as in his lack of means to carry on his work. As has before been stated, Joseph was under the necessity of labouring daily for the support of his family, and when he began the translation of the records, not only was this support taken away, but other expenses were necessarily incurred in the performances of the labour. In addition to this, persecution increased, and the Prophet saw that he must remove to another place where he could be practically undisturbed in his work.

"Having made up his mind to move to the home of his wife's parents, he was thinking how he could procure money to accomplish the journey, when Martin Harris, a farmer, advanced

*Lesson 3 of the Relief Society Course of Study—for use on the first lesson night in February.

the means, and Joseph set out for Pennsylvania. Twice on the way his wagon was searched by evil men, endeavouring to find the plates, but they were unsuccessful.

"Joseph now resumed the work of translation, by the aid of the Urim and Thummim, which made up the deficiency occasioned by his want of learning."* Always, however, while the work progressed he had to be in perfect harmony himself in order to surmount the great physical difficulties which beset his path as well as the spiritual dissensions which were at times about him.

The Language of the Translation: Naturally, the language of the translation is that used and understood by the Prophet at the time of the writing. He could not use language with which he was not familiar, even though it were his mother tongue. Elder B. H. Roberts, in *New Witnesses for God* states in regard to this question: "I take occasion at this point to observe that because a writer or speaker claims to be under the inspiration of God it does not follow that in giving expression to what the Lord puts into his heart he will always do so in grammatical terms, any more than the orthography of an inspired writer will always be accurate. We have many illustrations of this fact among the inspired men that we have known in the Church of Jesus Christ in these last days. Those of us who have listened to the utterances of Prophets and Apostles cannot doubt of their inspiration, and at the same time some of those who have been most inspired have been inaccurate in the use of our English language. The same seems true of the ancient Apostles, also. The writer of the Acts at the conclusion of a synopsis of a discourse (Acts 4: 13), which he ascribes to Peter, says: "Now when they [the Jews] saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled."†

"Also, the Reverend Joseph Armitage Robinson, D.D., Dean of Westminster and Chaplain of King Edward VII of England, respecting the manner in which the message of the Old Testament was received and communicated to man, as late as 1905, said:

> The message of the Old Testament was not written by the divine hand, nor dictated by an outward compulsion; it was planted in the hearts of men, and made to grow in a fruitful soil. And then they were required to express it in their own language, after their natural methods, and in accordance with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God, and of righteousness as demanded by a righteous God!‡

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*Deseret Sunday School Union Leaflets, December 7th, 1890.
†*New Witnesses for God*, Vol. II., B. H. Roberts, pp. 119-20.
‡*Ibid*, p. 119.

QUESTIONS

1. Was the possession of the Urim and Thummim all that was necessary for the translation of the sacred record? Why?
2. Why did the Prophet have so many difficulties thrown in his way? Enumerate some of them.
3. Tell what you know about the language in which the Book of Mormon is written.
4. In what way is the language of the Bible similar? Tell the source of your information.

FROM THE MISSION FIELD

Release and Appointment: At a meeting of the missionaries of the Liverpool District, held in Blackburn on Sunday morning, January 22nd, the honourable release of Elder David M. Kennedy, President of the Liverpool District, and the appointment to that office of Elder L'Etrenne Andelin, transferred from the Scottish District, was announced by President John A. Widtsoe. The change was publicly announced at the evening sacrament meeting of the Blackburn Branch, and is to take effect at the end of the current month, when President Kennedy will depart from his field of labour.

Doings in the Districts: *Manchester*—At a baptismal service held in the Manchester Chapel on January 14th one person was baptized and confirmed by Elder J. Rulon Doxey.

Nottingham—A large attendance featured the annual entertainment given by the Hucknall Branch Sunday School, on January 14th. More than one hundred persons representing five branches were present. Presentation of prizes to Sunday School children was made and a program of high merit was carried out.

Ulster—A monthly report meeting for the missionaries of the Ulster District was held at Belfast on January 14th, under the direction of President Kendall D. Garff. Reports of an encouraging character were given.

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